The AMERICAN FRIEND

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AUGUST 8, 1957

"Friends were led to a new sense of responsibility not only to bind up the wounds of war but . . .

Supplementary feeding for children, Germany, 1922.

An early Quaker Team at the United Nations: (left to right) Percy Bartlett, Clarence Pickett, Agatha Harrison, Gerald Bailey, Elmore Jackson, Herberto Sein.

. . . to deal with the even more delicate fabric of peace."

Clarence Pickett

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A.F.S.C.

40th Anniversary.

Quakers and Scouts

Under the trees, surrounded by the tents of fifty thousand boys, a group of about a hundred Friends and others gathered for a Meeting for Worship on July 14. The occasion was the great national Jamboree of the Boy Scouts of America at Valley Forge Park, Pennsylvania.

As the scouts in their Jamboree uniforms with colorful neckerchiefs and artistic neckerchief slides entered the grove where the meeting was held, each was handed a leaflet explaining the ideals of unprogrammed Friends worship, of silent prayer and silent meditation. The deep devotional hush was broken by inspiring messages from Clarence E. Pickett, Charles J. Darlington and others. I regret that I failed to get the names of the boys who spoke so well and would appreciate letters from those in attendance to help compile a list of all who were there. The meeting concluded after a prayer by James F. Walker. Thereafter introductions and social mingling were in order. During this period attention was called to the God and Country Award. Requirements for the award for Quaker Scouts may be had from the Youth Secretary for the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Indiana. So many friends are in Scouting that it seems that the time has come to have a Friends Committee on Scouting to assist both the boys and the Meetings sponsoring troops.

During the week of the Jamboree about 7,500 scouts visited Arch Street Meeting in Philadelphia. Local Friends told them something of Quakerism including the history of the Meeting House, William Penn and the first settlement, the present spread of Quakerism, and the work of the Quaker Team at the United Nations.

Samuel J. Bunting Jr.

* * *

The continent of Boy Scouts from Kenya to the Boy Scout Jamboree held near Birmingham, England, August 1-12, will include three members of East Africa Yearly Meeting: Nathan Luvai, a teacher, and Scouts Francis Mwashi and David Ogesi. The Kenya Scouts hope to visit Scotland after the Jamboree. It is hoped that British Young Friends may have some meetings with them.

Silence

Be still and know that I am God.
—Psalms 46:10.

Have you ever stopped to think how large a part quiet places play in the story of religion? Moses was alone on the mountain; Elijah heard the voice of God alone on the mount. Jesus often went away from the crowd alone to pray. In quiet places, silent places, God often speaks to man. It is good for our souls to have quiet times of meditation as often as possible. Then things begin to straighten out and God can speak to us. Noise confuses, silence brings order. This value of silence cannot be proved by words. To know its real worth, the quiet time in the Christian life must become a daily exercise of the soul. Be still and know that I am God.

Vida Wright

* * *

Your silence unto God can be terribly fruitful; his silence unto you can be terribly fateful.

Paul S. Rees

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Editorials. . .

In the British—Irish World

Errol T. Elliott, as Chairman of the Friends World Committee, is now on a two month journey among Friends of Scandanavia, England and Ireland. The past two issues have contained his travel story from Norway, Sweden, Finland and Holland.

Surely there is no other Quaker week like "committee week" in London Yearly Meeting. Dated by the first Friday in every month on which Meeting for Sufferings convenes, the several committees of the Yearly Meeting gather on preceding days, with a good attendance, to advance their respective work. The annual week of Board Meetings of the Five Years Meeting in Richmond bears some similarity, though the latter, meeting annually rather than monthly, takes on a wider range of problems and occupies much more time. Being able to meet each month, as with London Yearly Meeting committees, makes for a more closely integrated, widely understood program of service. American geography and consequent expense of travel forbids frequent meetings.

As Friends Conduct Business

There is a rather distinct difference also between American and British Friends methods in meetings for business. The responsibilities expected from the clerk are not the same. To an American it seems strange to see a clerk come with the minutes, for the most part, written in advance. An American Clerk, even on the most routine matters, would hardly venture to predict so accurately an outcome of discussion. The British Quaker way makes for a more rapid dispatch of business and, on the whole, it seems to this visitor, meets the wishes of attenders. Whether in America or Britain a clerk can generally know most decisions of a Meeting in advance. But, if one is to interpret carefully the concept of group thought, as interpreted generally by Friends, he can hardly come to a meeting for business with an advance answer—else, why a meeting? Even so the clarity of understanding and the ability to "foresense" could well be shared in some measure by American Friends.

In the business meeting of American Friends, our feeling for group determination of all business leads us often to spend much time with trifles. We sometimes have long discussions over an item of business whose answer is clear from the start, or which should be given to a small committee with power to act. American Friends sometimes feel that details must be faced by a large body when, instead, such a body should determine policy and trust Boards or Committees to administer the work.

Perhaps there must always be a somewhere-in-between position that we never quite find—in between the British and American ways, in between determination of policy and managing details.

In the Executive Body

Meeting for Sufferings is a unique executive group, unlike any other in the Society of Friends. No American could state the case satisfactorily for a British body, but it seems that London Yearly Meeting sessions stand rather as a "conference" of Friends, gathering up programs and prospects, evaluations of work and previews of service under broad topics which elicit discussion and a sense of direction becomes expressed in minutes, whereas the Meeting for Sufferings acts as an executive body, actually doing the work of London Yearly Meeting, gathering up the work of committees and exercising authority over all. In one sense the Meeting for Sufferings *is* London Yearly Meeting *in action.*

Here were some topics faced by the Meeting which I attended: Would the Meeting approve having Safron Walden School subsidized by government funds?; the formulation of a social testimony; the proposed visit of Horace Alexander to India; reply to the Prime Minister's defense of H Bomb testing as contained in his reply to a Friends letter; consideration of capital punishment; Hungarian refugees in Yugoslavia; membership of Friends children; and reports from the seven continental Yearly Meetings: French, Dutch, Spanish, Swiss, Swedish, Norwegian and German.

With Irish Friends

Ireland Yearly Meeting and the context of life in which Irish Friends move is not wholly different from English Friends, but yet different. The political realities are by no means the same. Ireland is divided North and South, the North (Ulster) a part of the British Commonwealth and the South (Eire) independent in reality and spirit (no doubt about it in the mind of a Southern Irishman.) This makes for a border between North and South—two distinct countries politically, yet both of them Irish. To say Ireland is to refer to the whole island as distinct from the political entities, Eire and Ulster.

A holiday week-end was coming up as I arrived in Belfast, for Northern Ireland is predominantly Protestant (about seventy percent) whereas Eire is almost wholly Catholic. July 12 is observed by the Protestants of Ulster as their patriotic day, on which, in 1690, at the Battle of the Bayne, William of Orange (Protestant) defeated the forces of James II (Catholic). The "Orange men" give almost a frenzied loyalty to their Protestant ideology and make it quite clear through the arches and decorations in preparation for Orange day. One sees the Union Jack flying from many homes and on the arches "Long live our Queen" and "We will never surrender." One feels that if "surrender" comes it may be to the realities of an increased Catholic population. The Protestants may be beaten eventually by the Catholic birth rate.

Border disurbances occur occasionally, and recently the ambush killing of a Northern policeman near the border by a sniper from the Southern side, and the abduction of her two children by a Protestant wife from

her Catholic husband in the South have caused quite a stir. The boycott of the Protestants by the Catholics in the latter case has drawn support from some Catholics and objection by other Catholics as well as by Protestants. There seems to be a lot of good sense on both sides of the border, by both Catholics and Protestants, which tends to keep the situation under control. But it is an uneasy border, rooted in religion as well as politics, making it a deep running issue.

Friends Bridge "The Border"

This issue makes apparently no appreciable effect on Irish Quakers, North and South, but there is some feeling (one wonders how much) on the identification of persons in their own minds) as "British" or "Irish",—in Ulster among Friends some claim to be both, some are "Irish" but disclaim being "British." In any case there is unity of spirit on the deeper levels. This unity makes for fellowship and cooperation whereby, as in the Friends Service Council, Friends of Ireland Yearly Meeting and London Yearly Meeting are one body.

In Belfast with John and Norah Douglas; in Lurgan with Frank and Winifred Squires and with Harvey and Sylvia Green; at Grange-Richhill with John and Dorothy Sinton and their son's family and with John and Doreen McDonogh; in Dublin with Alfred and Mary Bewley; in Meetings with Friends at these several places one comes in a measure to sense their life. Their questions are revealing as one meets with them for discussion: Why the pastoral "system" and how does it work? What are Friends doing about racial tensions in America? How are Friends related to the work in East Africa? These, in that order, and others are questions Irish Friends have raised in the several general meetings which I have been asked to address.

Two new Meetings have been started, one in Belfast and the other near Dublin. The latter, Rathfarnum, has a new Meeting House, unusual both in its modern style of architecture and in its provision for recreation, with an enclosed badminton court which can serve many other purposes. It promises to become a community center of considerable attraction to young people.

Some Special Occasions

I was fortunate in coming to Grange-Richhill at the time of the monthly business meeting. The good response, the range of business items and the well-written minutes bespoke a healthy life in this rural area.

At Dublin I was also especially privileged to be at the marriage, after the manner of Friends, of Margaret Isabel Livingston, a Dublin Young Friend, and Harold Patterson of County Antrim in Ulster. The groom being of the Presbyterian Church, there was somewhat more planning and formality than generally marks a Quaker wedding, so I was told, but it was held in an open Meeting for Worship in which the vows were made, the certificate signed and read, a prayer offered and the meeting ended by shaking hands.

Mount Mellick, some forty miles from Dublin, was at one time a very strong Friends Meeting. Indeed one had to come early to a sizeable Meeting room to find a seat, and there were four Friends schools. Now there are only two families living in the community. A Meeting for Worship is held there every year or so and this occasion came up during my visit. Families from several other Meetings came with their sandwiches and tea, making an attendance of over sixty persons in the old meeting room, now used as a recreational center.

After worship we ate our picnic style lunches in the home and lovely flower garden of Samuel and Winifred Pim. A short drive to the Friends Cemetery with its uniform headstones spoke silently of a day gone by. Here William Edmundson, Quaker "patron saint" of Irish Friends, is buried.

And Next . . . ?

What of the future of Quakerism in Ireland? This visiting Friend can hardly venture an answer which even the Irish Friends would be slow to give. The setting up of two new meetings and the deeper evangelical spirit which one senses may balance off in some measure the decline of Meetings in their history, such as that of Mount Mellick. Shifting populations, the new secularism, and the wider opportunities of emotional expression, such as characterize many American communities, is here as elsewhere a present day reality. Here one does not feel drawn to worry about "branches" of Friends, as he might in America; rather he is drawn to think of and to feel the *roots* and subsoil from which a firm Irish Quakerism has grown, with hardy, enduring tensil strength.

E. T. E.

(To be continued)

The A.F.S.C. at Work for 40 Years

The Urge Toward Creative Peace

By Clarence E. Pickett

Clarence E. Pickett, Executive Secretary of the American Friends Service Committee from 1929 to 1950 and Honorary Secretary since that time, is known throughout the United States and in many other parts of the world as our elder Quaker statesman. A Friends minister and a teacher of religion before coming to the A.F.S.C., he has written here an interpretation of the forty years work of the A.F.S.C. according to the responsibilities Friends have felt laid upon them.

The forty years covered by the life of the American Friends Service Committee have seen incredible changes in our national outlook. When the United States entered the first world war in 1917, it was a major step toward our assuming concern for world affairs. But few, if any, Americans understood then the long-time meaning of that step. The general feeling

was that the peace of the world had been rudely broken by a culprit Germany. Once she was put in her place, the world would go on about as usual. So thought most Americans.

It was in this climate that the American Friends Service Committee (AFSC) was born. The war, with its military draft, put upon Friends a temporary burden to be discharged. There was little recognition that this war marked the beginning of a social revolution that would only be well under way during the next forty years. But this is what has happened. Perhaps it is well that no long-time prophets who could divine the future appeared. More important than self-conscious effort to build a committee that should endure for at least 40 years, was to be responsive to obvious needs as they came along. For this requires faith, sensitivity and a willingness to disband when obvious calls to service cease.

The 800 men and women who went first to France and later to other parts of Europe for relief and reconstruction work were quite appropriately meeting an emergency. The military draft required young men either to serve in the armed forces or to render alternative service. But also, human suffering caused by war called young and old, men and women, to help. And the AFSC was the vehicle designed to meet that need.

But the biterness of war did not cease with the end of hostilities. Economic blockade of the late enemy countries and revolution in Russia carried the suffering and starvation into the homes of civilians more tragically even than war. And so the term of service began to lengthen. Calls of hungry children and adults in Germany, Poland, Austria, and the USSR made Friends feel a continuing responsibility until 1925. But even as the scars of war, blockade, inflation and revolution began to wane, many Friends felt that the friendships made during the relief period formed a setting in which the constructive job of creating the conditions of peace might well be built. It was during the late 20's that British and American Friends began to conceive of embassies of good will centering in the major capitals of Europe. Even in Moscow there seemed reason to hope for such growth. And Doris White of Ireland, Nadia Danilevsky of the USSR, and Alice Davis of Boston, were able to stay on until 1930. Henry Harris and others carried on in Warsaw; Headley and Elizabeth Horsnaill of England and Emma Cadbury of Philadelphia, in Austria; Gilbert MacMaster, Howard Elkinton, Albert Martin and others in Berlin; a succession of English and American Friends in Paris, and more modest developments in other cities. Geneva, largely because of Swiss neutrality, assumed a new importance as an international center, especially because the League of Nations was centered there. Here Bertram and Irene Pickard, assisted from time to time by American and British volunteers, helped Friends to define their role in Europe and the world beyond relief as contributors to peaceful international relations. And as the rebirth of the Asian world has come about, relief, refugee, and technical assistance have drawn us into India, Pakistan, Japan and now Africa. Especially does one welcome the growth of Friends mission service in Kenya and the hope felt by all Friends that this call to us all may help to apply the ministry of understanding and love in ways full of meaning to rapidly changing Africa. One has only to trace this development to see how Friends were led to a new sense of responsibility not only to bind up the wounds of war but to deal with the even more delicate fabric of

PLAIN SPEECH

Growth of Protestants

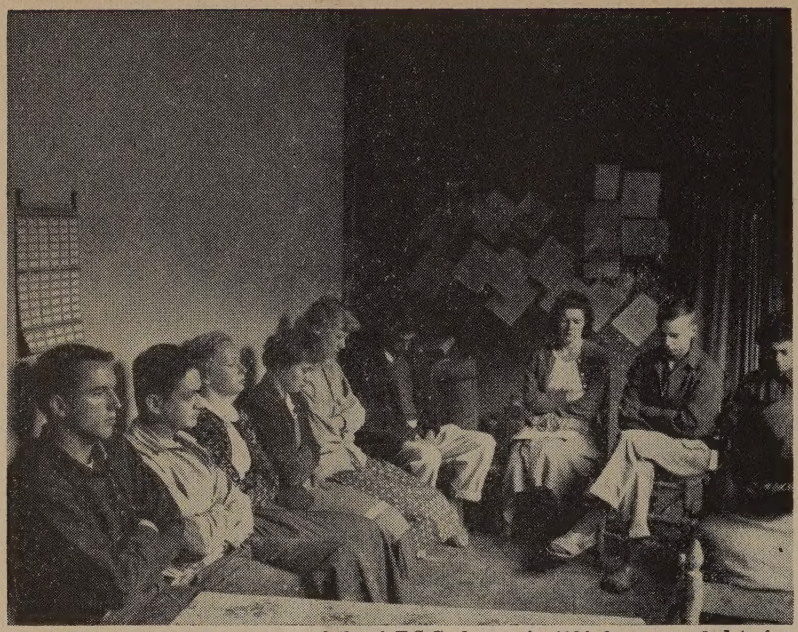
The current secular press carries an announcement to the effect that the Roman Catholic Church has gained in membership, during the past year, by almost one million persons. Such an announcement, coupled with the much publicized claims of spectacular conversions of Protestants to the Roman faith, causes many people to suppose that a great shift in one direction is in progress or that Protestantism is actually a dying cause. No doubt there are many who are glad to try to encourage this belief, but the conclusion is not supported by the available evidence.

Two important considerations must be kept in mind in dealing realistically with the comparative strength of Roman Catholicism and Protestantism in this country. In the first place there is a radical difference between two ways of counting. The Romans count in their fold every person baptized according to their faith and order. Thus, they count great numbers who are not now and have not for years been practicing Christians. Furthermore, they count many who are today active members of other faiths. Most of the evangelical bodies, on the other hand, count only those who have, in adulthood, made a conscious alignment with the life of the church. In the nature of the case there is always some dead wood, but in most Protestant denominations there is a continual process of pruning, with recurrent efforts to make the statistical claims accord with the reality of the situation.

A second important consideration is that, without making journalistic or propaganda capital out of the fact, the great Protestant denominations are constantly receiving into active membership thousands who were formerly Roman Catholics and who have, for one reason or another, sought voluntarily a connection more in line with their deepest convictions. As one example, we may cite the experience of the Trinity Presbyterian Church of Tucson, Arizona. During the past seven years this one local congregation has accepted into membership 261 adults who were formerly Roman Catholics. In nearly every case these persons have sought out the Protestant pastor on their own initiative.

It is not possible to secure accurate figures for the nation as a whole, but many indications show that the Presbyterian experience at Tucson is by no means unique or even exceptional. There is no central body interested in collecting such figures and perhaps this is as it should be. What is worth while is not the building up of the prestige of any human organization, but an increasing loyalty to Christ's Cause. It is good, however, to know that the kind of faith which is based on an inner change rather than an outer ceremony is not declining.

D. E. T.



The work camp program of the A.F.S.C., begun in 1934, has expanded to include work camps here and abroad, with other opportunities for youth in seminars, interne-in-industry and interne-in-community-service programs, and units in mental hospitals and correctional institutions. The group above begins its day with worship, as do many A.F.S.C. groups and staff members.

peace, and that has proved to be a long-term call.

While these developments were taking place abroad, there was a new sensitivity developing at home. The generation of young men who served in France and elsewhere brought new life to Meetings and communities at home when they returned. Younger brothers, and later their sons and daughters, wanted the discipline of participation in living out the Quaker concern for peace and so peace caravans, work in Mexico, participation in labor-management relations and especially activity in the field of race continued to emerge. A sense of the importance of the presence in our midst of large numbers of foreign students was keenly felt. How could all of these ingredients be "turned into the channels of Divine Grace?" It was not the genius of the AFSC to dream up these concerns. They emerged as a result of a generation awakening to the pervasive character of the social and spiritual climate that was with us. And the function of the AFSC was chiefly to devise ways of expression and service for these concerns. From one work camp in Western Pennsylvania in 1934, this movement has grown until this summer there will be six work camps in the U.S., eight in Mexico and El Salvador, one in Africa, two in Japan, six in Europe and one in Israel. And closely related to the work camp development is the provision of seminars for American and foreign students to study and work together in a two or three-week period of fellowship usually during the summer vacation period. In some cases groups of young people work in industry for a period, and live in a hostel where the social and spiritual issues of our industrial society are studied and experienced. This story makes no attempt to catalogue all of the openings that have come to introduce today's generation of youth to today's needs and hopes. These are, however, some of the open doors for study and work near the heart of the urge toward creative peace.

In all of this development persons of like interest with us, irrespective of their church affiliation, have participated. In most, if not all, projects, those participating have carried along with them the practice of holding devotional meetings for staff and any others who might care to participate. Then when these volunteers return to their homes and institutions they often want to associate with similar worshiping groups, and if none are available they may well start one! Since they have found a new sense of the relevance of worship to life in AFSC projects, often they turned to the AFSC as a sponsor of their new worshipping group. The Committee's work has often been criticized for not giving sufficient attention to development of the religious life. This concern has almost always been on the minds of workers in projects. But equally there has at times been concern because new groups were formed by former workers, which felt their ties to the Committee more than to the nearest Friends Meeting. It was to meet this problem of growth that the Committee helped to set up the Friends Fellowship Council and the Wider Quaker Fellowship. Rufus Jones, long-time chairman of the Committee, more than anyone else was responsible for developing "aids" to the growing life of the Society. Similarly, because so often the Committee has found itself dealing with matters that involved government action, there was a natural tendency for Friends to be concerned with the actions of Congress. But because funds given to the Committee were deductible by the donor before payment of income tax, legally the AFSC could not deal with legislative matters. Hence the committee welcomed the coming into being the Friends Committee on National Legislation to give Friends an instrument to further concerns in the Congress.

In addition to participating in the growing life and interests of our Society, the AFSC has participated with Church World Service, the Congregational Service Committee, the Unitarian Service Committee, and to some extent the earlier development of some of the UN specialized agencies. The participation of the Committee in the transfer and resettlement of European refugees and of relocated Japanese-Americans has not infrequently brought to the Society of Friends new faces who, though unaccustomed to Friends' ways, have discovered a religious fellowship rich in meaning, and often their presence has greatly enriched the life of our Meetings. And out of this entire development has come a new sense of responsibility. If we claim real validity for the Christian pacifist way of life, it must show its validity in all of life. This undertaking assumes new proportions as we see our own country emerging at this moment in history as a great world power. And this is true especially now when the power of total world destruction seems to be in human hands. The responsibilities of government have been incredibly increased during these

(*Continued on page* 254)

Nebraska Yearly Meeting

The annual sessions of Nebraska Yearly Meeting were held in the Friends Meeting House at Central Nebraska, June 21, through June 23, 1957. Friends had gathered for a meeting of Ministry and Counsel on the evening of June 20. Charles S. Ball, president of William Penn College, was present and brought the message at this meeting.

The opening session of Nebraska Yearly Meeting was convened Friday morning, June 21, with Dale V. Benton as presiding clerk. Following a period of worship and in accordance with the action taken by Nebraska Yearly Meeting held one year ago, the necessary steps were taken to set off a new Yearly Meeting to be known as the "Rocky Mountain Yearly Meeting of Friends."

A number of visiting Friends were in attendance throughout the sessions of the Yearly Meeting and made helpful contributions through addresses, counsel, inspiration and fellowship. Among those in attendance were Leonard Hall, promotion secretary of the Five Years Meeting of Friends, with Zula Hall and family of Richmond, Indiana; Roy and Pauline Clampitt of the Des Moines, Iowa office of the American Friends Service Committee; Charles S. Ball, president of William Penn College, Oskaloosa, Iowa; Richard P. Newby, clerk of Iowa Yearly Meeting and minister of the Minneapolis Friends Church; Duane Moon, minister of the Friends Church at Oskaloosa, Iowa, and Dan and Mildred Neifert who are engaged in work on the Indian Reservation at Pine Ridge, S. D., under the American Friends Service Committee. Edgar Z. Palmer, clerk of the Independent Friends Meeting at Lincoln, Nebraska and a member of the faculty of the University of Nebraska was present at the Sunday evening meeting.

The epistles of other Yearly Meetings were brought to us in a very interesting and helpful summary by Corona R. Cook which made us more conscious of our wider fellowship as Friends.

The clerks of the Yearly Meeting were named as follows: M. Herbert Watson, presiding clerk; Vivian S. Watson, recording clerk, and Lyman C. Platt, reading clerk. Robert Maris was named as treasurer. Lindley J. Cook was appointed chairman of the committee on Evangelism and Church Extension The United Society of Friends Women organized with Ava C. Maris as president and Quaker Men chose Weston Webb as their president. Appointments were made on Committees and Boards of the Yearly Meeting, of the Five Years Meeting, the Friends World Committee for Consultation, etc.

There was a marked spirit of unity and fellowship throughout the sessions of the Yearly Meeting, a sense of God's blessing and the inspiration and determination to meet the challenge to press forward under God's guidance and leadership.

The next annual sessions of Nebraska Yearly Meeting will be held at Central City, Nebraska, June 12-15, 1958. Nebraska Yearly Meeting is now constituted of the following Meetings: Alda, Central City, Deer Trail, Denver (Grove St.), Ordway and Palmer Lake.

Ora W. Carrell

Young Friends off on a Jamaican Caravan pose on the steps of the Springfield Meeting, High Point, North Carolina: (left to right, seated): Judy Yount of West Milton, Ohio; Marna Clanin of Marion, Indiana; Mary Ellen Hadley of Clarksville, Ohio; Margaret Wentworth of Brunswick, Maine; Gertrude Murrow of Greensboro, North Carolina; (standing) William Waggoner of Le Grand, Iowa; Mark Hampton Jr. of Plainfield, Indiana; Ethel and Earl Prignitz of Spiceland, Indiana, Directors; David Robertson of Russiaville, Indiana.

After an orientation period at High Point, the group flew from Miami to Jamaica on July 16. They spent from July 16-25 visiting in Jamaican homes. Plans call for attendance and leadership at the Junior Young Friends Conference held July 25-28 at Happy Grove School and the Senior Young Friends Conference held July 28-August 1, and a work camp held August 5-17 to assist in building the Christian Worker's home at Albany Meeting. The group will return August 22. The Caravan is sponsored by the Young Friends Department of the Five Years Meeting.

Rocky Mountain Y.M.

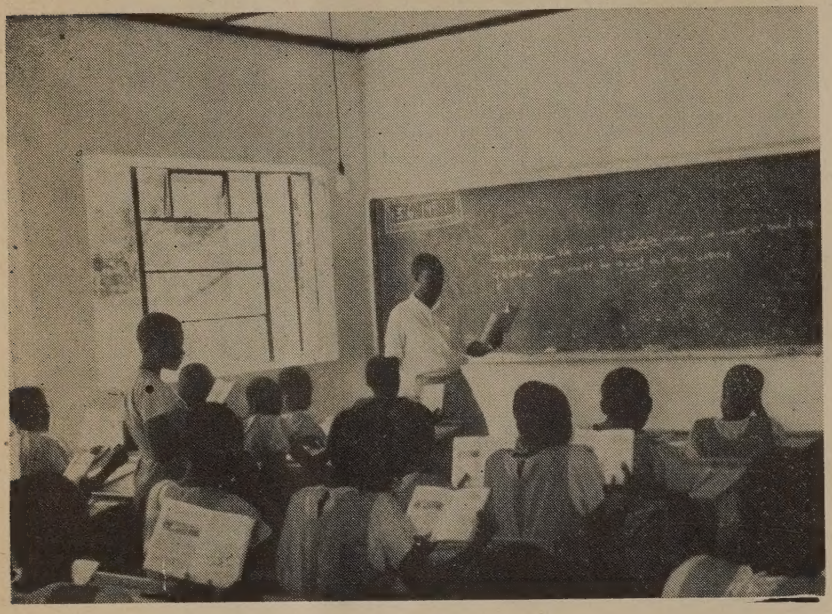
One hundred twenty-five persons registered as Rocky Mountain Yearly Meeting of the Friends Church met in its first annual sessions at the Plainview, Nebraska Church, after being established by Nebraska Yearly Meeting of Friends at Central City. The New Yearly Meeting is independent from any larger body of Friends.

Officers are Dale V. Benton of Albuquerque, New Mexico, Presiding Clerk; John Carr of Penrose, Colorado, Recording Clerk; Homer Cox of Pueblo Colorado, Reading Clerk; Ernest Coleman, Hay Springs, Nebraska, Announcing Clerk. T. Clio Brown was called to be General Superintendent.

A temporary draft of a Discipline for the new Yearly Meeting is to be used during the year, with consideration next year. Emphasis is being given to the maintenance and growth of the Friends Navajo Mission.

The Thrill of Teaching

By Helen Neatby



Helen Neatby, a British Friend, is principal of the Men's Training College of the Friends Africa Mission, Kenya, East Africa. Previous to this, she was headmistress of a girls' school in Western Nigeria managed by the Church Missionary Society.

I once heard a highly successful teacher say, "The trouble with teaching is that it is one of the most exciting things in the world to do, but terribly dull to talk about." This is doubly true of training teachers. Figures or so-called facts cannot possibly convey the thrill one feels when a student who has been bungling his practice teaching suddenly makes a friendly contact with the children. But those of you who are teachers, or who, in some form, work with human material will be able to see behind my story to the endeavors, disappointments and rich rewards which make up the life of our training center.

The Men's Training Center, and the Women's Center are no longer distinct, but neither are they merged into one. Think of them as Siamese twins, for want of a better simile. The three classes of women trainees are still a part of the Girls' Boarding School, and a kind of up-thrust from the Girls' Intermediate School. They, like the men students, take a two-year course leading to a T3 certificate. This only means a certificate to teach in primary school, but the Kenya Government, like so many of its kind, feels happier with initials and numbers than with straightforward descriptive titles. At present Pearl Spoon in the Girls Boarding School has one group of girls in the second year of study, and two groups in the first, while on the men's side of the work we have one group in each. Our third group on the men's side are known as "Upgraders"—and are men who already hold the T3 certificate, have done good work in the field for anything from three to seventeen years, and have returned for a year of further study, with the hope that they will be graded as T2, that is, Intermediate School teachers.

So we have six groups of trainees, nearly 150 in all. By rights we should have six European (i.e. white) teachers and six African teachers on the joint staffs. But of course, we have not.

African educational institution with full staffs are as rare as white blackbirds. However, we manage pretty well because we share what we have. All of us teach some classes to the men and some to the women, according to the subjects we know best. The students themselves are not mixed, except for "POMS", which, being interpreted, is Principles, Organization and Management." These "POMS" are really discussion groups on questions of topical interest and are often addressed by outside speakers, a Supervisor of Schools, or a government agricultural officer on "Why Teach Agriculture?" or a Probation Officer on just what he is trying to do. When our friend Lela Mills was here, she spoke to the group on "Education in America." Usually a speaker has scarcely sat down when the room is a sea of waving hands, sometimes from bona fide seekers for truth, sometimes from would-be orators.

Men and women students also share the Sunday morning services every week and the Sunday evening services fortnightly. On alternate weeks they meet separately on Sunday evening for the discussion of any special problems. To a greater degree they are distinct, though we are conducting joint clubs this year—a dramatic society, art and music clubs, an editorial group, a debating society, as well as a Young Farmers' Club, which no girl has so far elected to join. For some years there has been a mixed choir, and in the spring of 1957 it won first place at the District Festival, and such glowing commendations that we only hope no heads are turned.

But classes, though they fill up plenty of space on what the English call a "time-table" and the Americans call a "schedule," are only a small part of our story. We check the students' knowledge of English, Arithmetic, Rural Science, History, Bible, Geography and so forth, but our chief business is to see that they know how to teach these subjects. So a great part of our time is spent on helping the students to make flannelgraphs for Scripture lessons, clay igloos, maps which the rain will not spoil, number trays which the ants will not eat (ants do not like fresh paint) and innumerable other teaching aids. But so often the students who are most dexterous with their hands are most unwilling to take their treasures into the class room, "for fear they get spoiled." Weeks of teaching practice are needed in order that they may learn to use their apparatus as well as to plan

their subject matter, and to live on friendly terms with the children and the staffs of the schools they visit. Adjustment to the staff under these circumstances is not always easy. A student returning to the Training Center after his practice experience will sometimes complain, "Madam, the staff in that school use very old-fashioned methods, and the Headmaster criticizes me when I try to be progressive, as I am taught at the Center. What am I to do?" What, indeed, except to practice patience and a sense of humor, and for these there are no classes.

Nor is the poor quality of our practicing schools our only difficulty. We have some seven vernaculars represented in our center, and only the Tiriki can really use the tongue to which they were born, when they go out to do their practice teaching in the schools around the Mission. At the beginning of this term, we arranged to overcome this difficulty by having all the Second Year men and women remain in their homes for a fortnight and teach in schools within walking distance of their homes. But new difficulties arose. The students loved the plan, but the staff, trying to visit each student twice, were defeated again and again by the rains. Roads were in deep mud, or too rutted for anything but a jeep; the hailstorms blotted out the landscape and bridges were washed away. In the end five students were never seen at all.

One of the pleasant features of life at the Center is seeing the truckloads of students passing my house night and morning on their excursions to outlying schools for teaching practice. In the early morning the students all wave as they go by, but their manner is serious and purposeful. When they return they wave again, but they are singing and laughing, and finding life very good.

Edith Ratcliff, left, nurse at the Friends African Mission, and Naomi Pyle of Richmond, Indiana, are shown with a pile of household goods to be sent to the Mission from local societies of the United Society of Friends Women.

Edith Ratcliff recently returned to her dispensary at Lugulu in Kenya after a year's furlough to begin her third term of service. Her home is in Tyron, Oklahoma.

Edith Ratcliff's speaking tour during her furlough has inspired a group of Friends to purchase an ambulance for the dispensary at Lugulu.

Naomi Pyle is Secretary of Christian Service for the U.S.F.W., which sponsored the household goods project.

Correspondence

Letter from Africa

Dear American Friends :

The work of Friends on this continent was begun by American Quakers. We African Quakers are very grateful to those early missionaries and to the later ones, who have given their lives to come and teach us the Word of God. Before I became a pastor, I used to think missionaries had an easy task to perform, but now I realize it is very hard work. It would be especially hard to leave one's mother country and go to a foreign land, foreign people, foreign language, and new surroundings. It was the love of God through Christ which urged them to cross the great oceans to reach us.

They sowed the word of life as Christ commanded, saying, "Go and preach the gospel to all nations." The seed germinated and grew. At a flowering period, we were given our East Africa Yearly Meeting of Friends, in 1946. The Yearly Meeting is now 11 years old, and there are many changes of growth taking place year after year.

This Africa Yearly Meeting is the plantation of Christ. He committed it to your care. I ask that you think seriously about the future of this plantation. As one goes around the plantation, he sees many signs of healthy growth, but in some places weeds are growing, choking the plants. Some plants are pale and yellow. What does this suggest? It suggests cultivation. Weeds need to be dug out. Who is to do the digging? Laborers. Where are they to come from? From America again? Or from Africa?

This matter of preparing efficient laborers for East Africa Yearly Meeting is a duty which you American Quakers should accomplish before you leave us to stand on our own feet. Dear Friends, please take this seed seriously. To make us yield good fruits, we need more cultivation. That means more laborers. These laborers should be trained African missionaries. They should be all kinds of missionaries, pastors, principals of schools, teachers, doctors, engineers, electricians, supervisors, and scientists as well as Bible students. These young men and women need help from the American Friends Board of Missions, East Africa Yearly Meeting, and governments, so that they may be equipped in Christian experience and in knowledge to serve the work of Friends in East Africa. Some of the Africans will need to study abroad to equip themselves.

Although this method will be expensive, yet in the end it will be very fruitful. To those who have fears I would like to say, What would be the use of spending fifty years of hard work in Africa, and then letting it go back to the bush again? Prepare the youth of Africa, and by this act prevent Communism from entering the church. So the church will endure, until that great day of the Lord.

I pray God's blessing on all Friends in America, England, Asia and elsewhere in the world.

Samson M. Wanyonyi
Nairobi, Kenya

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Philosophy of Religion, by David Elton Trueblood; Harper and Brothers; 326 pages; $5.00.

Elton Trueblood has perhaps the largest reader public of any Friend now writing. Through a series of short books which he has called as "lean as possible and directed to the average literate person, rather than to specialized scholars" he has spoken with cogency and clarity on important religious issues and has found a large response. This present book, eagerly awaited by all who knew he was writing it, has the same disciplined simplicity and clarity of style but in contrast to the short books it is a comprehensive treatment of the central themes of religion calling for the closest attention and the maximum mental effort of the reader.

The book is divided into five parts. Part I, The Logic of Religion, deals with the nature and validity of reason in religion and with the kind of knowledge possible and attainable in this field. Part II develops the author's own central position which he terms Theistic Realism. Here he examines the scientific, moral, aesthetic, historical and experiential evidence for belief in God, finding that these several lines converge in validating the Christian faith. In Part III the major challenges to faith in our time: dialectic materialism, Freudian psychology and logical positivism are faced. Part IV deals with the enduring problems which emerge from the study: naturalism and supernaturalism, the existence of world religions, and the problem of evil. The book closes with a Summation, Part V, consisting of "the three themes made famous in the philosophy of Immanuel Kant —God, freedom, immortality."

This is not a book to be scanned; it must be studied. The author's gift for clarity cannot make the difficult and involved problems of thought easy reading. He can and does help us to ask the right questions. This reviewer is not a specialist in the field of the philosophy of religion but he would conclude that Elton Trueblood belongs to the great central line of the classical interpreters of religion who maintain the rights and obligations of reason against all attackers. If some Friends might be tempted to ask whether all philosophy of religion is not to be reckoned among the "notions" George Fox condemned, they are advised to read carefully Part I in which the author repeatedly acknowledges the differences between philosophy and religion, "the knowledge of God and the love of Him." (Pascal.) It is not a case of one against the other, but of the one *not* without the other. Though religion can stand on its own feet it can never afford to be equated with ignorance or nonsense.

The present reviewer occasionally found himself wishing a further elaboration of positions all too briefly stated. A case in point is the reference on page 139 to the difficulty of basing a universal religion on a series of historical events in little Palestine, the so-called "scandal of particularity." The answer, that this difficulty no longer exists because "we have been reawakened to the revelatory value of history" is perhaps not quite enough. No doubt the severe limitations of space account for it.

This reviewer feels that the author's purpose, to enable "men and women of this century to be both intellectually honest and sincerely devout" has been notably carried out.

Alexander C. Purdy

* * *

Ferner Nuhn, Friend and author of Claremont, California, has written a pamphlet entitled "Festival of Faith—An Adventure in Peace Making." It is the story of the San Francisco and Pomona Valley Festivals, held as services of prayer for peace and divine guidance to the United Nations, one in 1955 and the other in 1956. The festivals brought together persons from several faiths, Baha'i, Buddhist, Christian, Hindu, Jewish and Moslem, and attracted thousands of people. Ferner Nuhn states that the contribution of the Festivals has been in the finding of a practical way for a specific act of cooperation among a number of religious groups, and quotes Douglas Steere's statement that the best way to approach another religion is to dare "to risk one's own faith in 'mutual irradiation' with other faiths." The pamphlet is available at 25c from the San Francisco Council of Churches, 465 Post Street, San Francisco, California.

THE FATE OF WONDER

When life begins and star-lit Wonder wakes
And minds aware of mystery reach out,
No power can stop them, although demons flout
The avid seekers, camouflage the stakes.
The universe is vocal for the sakes
Of those attuned to hear it, deaf to doubt,
And Wonder treads a far uncharted route
Where Joy exults the while endeavor aches.

But time is long and robes of flesh decay,
And some men chafe and faint in such a shroud,
Forsaking Wonder on its epic way.
Oh tragic fate if Wonder, disallowed,
Lies sleeping! There's no other protegee
Can gain a life so gloriously endowed.

Mary B. Stevenson.

THE REFUGEE

I have lived within the Land
And heard its heart beat soar;
And felt the wildness in its wind,
The peace upon its shore.

But Fate and man conspired
To trace my unknown chart:
A wanderer, I ; but still the Land
Is branded on my heart!

May Mansoor

FAITH

Faith needs no bludgeoning: The sea
Waits every river as it flows;
Faith is a brave finality:
In any bud, the sculptured rose.

Lulu Minerva Schultz

The Sunday School Lesson

Prepared by John C. Harvey

September 1
Josiah: Making Needed Reforms
II Kings 22:1 through 23:30

Josiah is given a lot of credit in the Scripture lesson for today, and he deserves the credit. His father Amon and his grandfather Manasseh "did what was evil in the sight of the Lord," so he had to struggle to overcome his heredity. His environment was against him in many ways, too.

Josiah the King did what a king should do. Apparently he did not do much except behave himself until he was twenty-six years of age, eighteen years after he became king. Then came his great revelation. He saw, through the help of the newly-discovered Book of the Law, how terribly the Kingdom of Judah had violated the commands of God. For seventy years the Law of God had been neglected, and he immediately set about to change the situation.

The value of the written Word is made plain here. How many times has God's written Word accomplished His purpose in bringing about much needed reforms! One can argue back and forth with a contemporary on an equal level of debate. But it is not so easy to get around the written Word of God, for it is time-tested so that men have come to see that it really is the Word of God rather than the "pipsqueaks" of men. This Word was brought home to the heart of the young king, and it pierced him as a two-edged sword.

Josiah was behaving as a young man should behave. Reformation is a task for young minds and stout hearts. It is a task for those who still have a tender consicence and who are ready to go out and *do something now* about getting rid of evil. True, the reform was temporary; but good conditions over a period of a few years is better than evil all of the time. Older people are often annoyed by the bursts of youthful enthusiasm, but they should not be cause for worry. The urge to reform the world will die down all too soon in these youthful hearts. Young and old, revolutionaries and conservatives, enthusiasts and soft-pedalers, need each other tremendously. Within the fellowship of the Church, they can compliment each other rather than opposing each other. Wise elders, going along with Josiah as much as possible, could have done much to conserve the gains that he had made.

Perhaps one mistake that Josiah made was in having too much confidence in outward changes — in new laws and in outward pressures upon people to reform their ways. It might have been more effective to go a bit slower and to build a firmer foundation on the basis of creating an inner desire on the part of the people to change their ways. The nurture of education was lacking. It is one thing to tear down altars to false gods, but it is something else to get people to worship God from the heart. If Josiah had worked alongside of Jeremiah, who did emphasize the inwardness of religion, what a combination they would have made! Read Jeremiah 31:31-33 to get the significant contrast between reform imposed from without and the new covenant written in the hearts of men.

Questions: In what specific ways do younger people and older people need each other? Are Friends ever justified in using the "smashing" technique in bringing about needed reforms?

September 8
Baruch: Vocational Dependability
Jeremiah 36 and 37

We can learn much from Jeremiah 36 and 37 about the attitudes of people toward the word of the Lord. Consider Jehoiakim's attitude in chapter 36 and Zedekiah's attitude in chapter 37. Men in high positions may feel called upon to put on a bold front, apparently spurning the word of the Lord. But, like Zedekiah they know that ultimately they must pay attention to that word. They may ask secretly, even with a touch of awe in their voices, "Is there any word from the Lord?" There is a possibility of salvation if men will let down the false front of self-assurance long enough to ask "Is there any word from the Lord?"

We all want to know if there is any word from the Lord, but we are not so sure that we want to hear it straight. A leading magazine a few years ago put the responsibility for hearing and reporting this word squarely upon the shoulders of the ministers of our churches. The word of the Lord may not always be pleasant, even to ministers, and the task of communicating it is tremendous in these days when the world is full of words of all kinds. Even with a strong intent to hear the word of the Lord, it is not easy to know for certain that we are hearing it.

Baruch was faithful to his call. Jeremiah called him to his task, but may we not safely say that *God* called him through Jeremiah? Perhaps God is calling us through a minister or through the action of a Ministry and Counsel or Monthly Meeting group. Is it not possible for the Lord to make our vocation plain to us through a call given by some human agency?

Baruch reminds us somewhat of Aaron. Aaron was not *the* leader, but he greatly strengthened the hands of Moses. In like manner, Baruch was essential to Jeremiah (and hence to God) in this crisis. The fact that Baruch's position was not the main one did not blind him to the necessity of being faithful in the position that he did hold.

We have a deserate need in our Meetings for people on whom God can depend, who will always be true to the trust that church leaders place in them. When they have faithully served, and their word is not listened to, will they, like Baruch, come back with the essential word and some more added to it? Baruch was a secretary, but he was also a man who had caught the spirit of the prophet, and who could step into Jeremiah's shoes if and when the occasion demanded.

The need for dedicated writers may once more be brought out in connection with this lesson. The abundance of printed material today makes words seem cheap, but there is still a shortage of first-rate, incisive Christian literature today. The call given through Douglas Steere at the recent Conference of Friends in the Americas for Quaker writers who can interpret the heart of the Christian message is an urgent call. When the world shyly asks of the church, "Is there any word from the Lord?" we want to be ready to say with conviction, "There is!"

Questions: What are some guiding principles in determining whether the word we hear and speak is the word of the Lord or the word of men? Can preachers join hands with scientists today in proclaiming the word of the Lord?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

An example of neighborliness reported by W. Macy Lewis of the Friends Meeting at Gate, Oklahoma, concerns Vernon Lochner, a member of the Meeting who is suffering from leukemia. He is unable to do his farming, so on June 28 thirty of the neighboring farmers with 24 tractors and plows joined forces and plowed over 500 acres on his farm. Other members of the community purchased and installed a television set for his use.

* * *

New England Quakers delivered to President Eisenhower on July 17 more than 10,000 signatures on a petition urging the banning of nuclear bomb tests. The petition campaign is a project of the New England regional office of the American Friends Service Committee. Half of the signers are from New England, reports Russell Johnson, Peace Educational Secretary. Copies of the petition can be obtained from the New England A.F.S.C. office, P. O. Box 247, Cambridge 38, Mass.

* * *

James and Barbara Scherer of Highland, Ohio, have planned to travel among Friends in Florida July 24-August 7. They will visit Knoxville, Tennessee and Decatur, Georgia, en route, join in the Sunday morning Meetings for Worship at Jacksonville and Gainesville in Florida, and also stop among Friends at Orlando, Lake Worth, Miami and St. Petersburg. They travel with a Minute from Fairview Friends Meeting, where James Scherer is pastor, and under the sponsorship of the Friends World Committee.

* * *

John Harvey, chairman of the Committee on Ministerial Training of the Five Years Meeting, and Wanda Harvey are attending a Study-Retreat of the Department of the Ministry of the National Council of Churches held near Colorado Springs, Colorado July 30-Aug. 4 this year. Richard Niebuhr and Theodore Wedel are the leaders. John Harvey, minister at New Castle, Indiana, has been released by his meeting for six weeks to plan toward the Ministerial Training Conference to be held by the Five Years Meeting, November 22-24.

* * *

Louis Marstaller of Freeport, Maine, will begin service as part-time Field Secretary for New England Yearly Meeting in October, succeeding Milton H. Hadley. Louis Marstaller is manager of a tourist camp in Maine, a graduate of Earlham College, and a former C.P.S. man. He is now a member of the American Friends Board of Missions. He and Clarabel Hadley Marstaller and their three children belong to the Durham Friends Meeting. There will be a Yearly Meeting office in Boston in connection with the Beacon Hill Friends House, and Gertrude Lawrence will serve as part time office secretary.

* * *

At a recent meeting of the Evangelistic and Church Extension Board of California Yearly Meeting, a minute was made stating that since the Board is convinced that "the building of new churches is the challenge and opportunity facing Friends today" and that "only by united action and the taking of a positive step of faith by each monthly meeting can the challenge be met," each Monthly Meeting should be encouraged to give prayerful consideration to the offering of ten per cent of its total budget toward the building of new Friends churches in California. Frank Marshburn is President of the Evangelistic Board.

* * *

Interested Friends in Iowa and in Friendsville, Tennessee, are raising funds to purchase an ambulance for the use of Edith Ratcliff, nurse at the Friends Africa Mission, in her work with the Lugulu Dispensary, Kenya. Edith Ratcliff visited in Iowa and Tennessee and this fund, which is entirely outside and beyond all regular contributions to the United Budget, is to be a love-gift to help meet the otherwise unmet need at Lugulu where a truly sacrificial piece of efficient work is being done for the Kingdom of God. Those wanting to help beyond their usual contribution to Missions should contact William F. and Vida Pribbenow, Carlisle, Iowa.

* * *

O. Herschel Folger, well-known Friends minister, has resigned from the Greensboro Friends Meeting, North Carolina, and will begin service in the Congregational Christian Church of East Orange, New Jersey as one of three ministers in a group ministry program. Herschel Folger has served Friends Meetings at Lynn, Mass.; Wilmington, Ohio; Indianapolis, Indiana; Whittier, California; and since 1948 at Greensboro. On July 14 the first service was held in the new Friends Meeting in Greensboro with Herschel Folger as minister. The new plant, costing nearly a quarter of a million dollars, was begun a year ago in July. The cornerstone was laid May 5.

* * *

Max Huffman, Earlham College Junior, will begin service as minister of the Fountain City, Indiana, Friends Meeting upon the retirement of Edward and Daisy Ransome. Max and Mary Kathleen Huffman and their family will live in the Fountain City parsonage; he will continue his studies at Earlham. Gene Lewis, now Minister of Youth at Indianapolis First Friends, will study during the coming year at Butler University's School of Theology while serving as minister of the Fairfield Friends Meeting. Clayton Fields of Westfield, Ind., a businessman and a member of the American Friends Board of Missions, has been called to the pastorate of Center Friends Meeting in Western Yearly Meeting.

* * *

Fifteen young people from University Friends Church in Wichita plan an eighteen day trip of conference-visitation among Friends. They will attend the Young Friends Conference of North America held at Five Oaks Camp in Ontario, Canada, August 24-31, and then plan to visit the United Nations in New York; Friends centers and historic places in Philadelphia; Barnesville and Wilmington, Ohio, Friends; the Friends Central Offices and Earlham College in Richmond; and Indianapolis First Friends, before returning to Wichita. Norman Huff, minister of Christian Education of the Meeting, will act as counsellor. Jim Perkins, publicity chairman for the Young Friends Conference, and Shadrach Okava, an East African Young Friend studying at Kansas University, will be among those making the trip.

* * *

Mary Hiatt is retiring after forty-four years of pastoral work among Friends. Her closing service at the Russiaville, Indiana, Meeting where she has been for three years, was on August 4. After graduating from Cleveland Bible Institute, she began pastoral service in her home Meeting, West Grove, Western Yearly Meeting, in 1913, and was recorded by that Monthly Meeting in 1914.

Coming Events

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Taylor and Irma Guthrie retire August 31 after twenty-one years of service to Friends in West Branch, Iowa. Taylor Guthrie has given fifty-three years of consecutive service in the ministry in Iowa Yearly Meeting.

Taylor Gutherie's first pastoral assignment was at Liberty Meeting in Marshall County, then held in a school house. He served Cedar, Wright, Valton, Kanawka, Linden, Middle River, Cumming, Burr Oak and LeGrand Meetings also. Irma Tabor Guthrie began sharing in the services at LeGrand and was recorded a minister in 1934.

In January of this year, the West Branch Commercial Club awarded Taylor Guthrie a plaque naming him man of the year for outstanding service. The Guthrie's will make their home at 121 Park Road, Iowa City, Iowa, beginning in September. They have nine children: Victor of Elmhurst, Illinois; Harold of Winona, Minnesota; Stephen of Glen Mills, Penna.; Ruth Rhodes of Des Moines, Iowa; Willis of Waukesha, Wisconsin; Wayne of Missoula, Montana; Doris Hinkhouse of West Branch, David of Sioux Falls, S. D.; and Dean of Evanston, Illinois.

She served next the Courtland Avenue Meeting in Kokomo and the Meeting in Carmel, both in Indiana, before becoming Assistant General Superintendent of Western Yearly Meeting for a brief time. She then went to the pastorate at Sheridan, Indiana, and from there to Second Friends in Indianapolis and later to West Newton, Indiana. Her last pastorates were at Georgetown, Illinois for twelve years and Watseka, Illinois for five years. She concluded her service at Russiaville. All of these pastorates are in Western Yearly Meeting. She has served some years on the American Friends Board of Missions. Mary Hiatt will retire to 1102 Clinton Street, Noblesville, Indiana.

* * *

Centre Friends Meeting in North Carolina will celebrate its bicentennial on August 17 with a pageant, "The Silver Thread," by Beatrice Folger, depicting the history of Centre Monthly Meeting. The pageant, which will be presented on the Meeting House lawn, will roll back the calendar to 1750 to the arrival of Centre's first Quaker, William Hockett from Pennsylvania. "William Hockett arrived on horseback amid herds of buffalo and introduced himself to the Indian chieftain as a friend of William Penn. He received the full treatment of Indian hospitality, with corn and grazing for his horse. Hockett liked the location and became a permanent resident," according to a local newspaper account. Other early settlers were John Bales, Peter Dicks, Richard Beeson and Peter Dix. The Centre community grew with increasing numbers of Pennsylvania settlers. Other Quakers came in via Charleston, S. C. Friendly relations were maintained with the Keyauwee Indian tribe. Other Quaker communities thrived at New Garden in Guilford and at Cane Creek 18 miles away. With the new settlement about midway between New Garden and Cane Creek, the name Centre was amicably selected. A petition to New Garden from Centre friends for the privilege of holding meetings for worship was granted in 1757, and in 1763 the first Meeting House was constructed in what is now a portion of the four acre cemetery. A second Meeting House was constructed in 1781, a third in 1881, and the present Meeting House in 1948.

Directors of the bicentennial celebration are Ruth Hockett, Hazel Murrow, Frances Gamble and J. Phal Hodgin Jr. Elbert Newlin is pastor of Centre Friends.

Friendly Fellowship

XENIA, OHIO — At the Xenia Friends Meeting, the latter half of the month of June was devoted to special efforts for children and associate members. June 16 was "Children's Day," with the Kindergarten, Primary and Junior departments having charge of the meeting for worship. A two week Vacation Bible School opened the following Monday, with a total enrollment of 72 and a staff of nine teachers and six helpers under the supervision of Virginia A. Miller.

June 30 was a day of fellowship at Xenia when 29 people who were attending the Conference of Friends in the Americas at Wilmington, Ohio, were in attendance at the meeting for worship and remained as guests for the dinner following. Nine yearly meetings were represented. De Ella Newlin

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NEWBERG, OREGON — Newberg Monthly Meeting has started construction of an education annex 40 by 80 feet. Harold Aesbischer is chairman of the building committee and Floyd Watson chairman of the finance committee.

Newberg Meeting is sponsoring a new Meeting at Tigard. They are meeting in the Durham school with Arthur Roberts as temporary pastor and are purchasing property for future building.

Our revival meeting held February 6 to 17 with Owen Glassburn of Ohio Yearly Meeting was a time of spiritual blessing to our church, college and those of the community who came.

Margaret Weesner

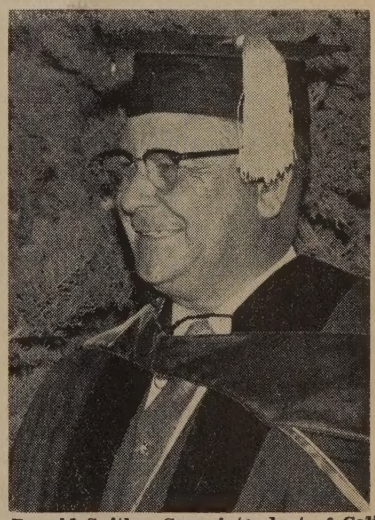
* * *

ORCHARD PARK, NEW YORK — Over one hundred Friends from western New York and southern Ontario assembled at Orchard Park Meeting House on July 21 to observe the 150th anniversary of the setting up of Orchard Park (East Hamburg) as a Preparative Meeting under Farmington Monthly Meeting in 1807.

As a matter of convenience geographically, Orchard Park was transferred to Pelham, Ontario, Monthly Meeting in 1810. Because of the difficulties of border crossing due to the war of 1812, the Meeting was transferred back to Farmington Monthly Meeting in 1813. In modern times Orchard Park has been a part of Genesee Yearly Meeting. With the union of the Yearly Meetings in Canada, the Meeting continues as a part of the united Canadian Yearly Meeting.

Elfrida Vipont Foulds, British Friend who is spending some weeks among Canadian Friends, was present at the Orchard Park gathering and gave an effective and challenging interpretation of the mission of Friends past and present. At present the Meeting is open only during the summer months but there is a growing concern that it be open for worship regularly during the year. Orchard Park is a growing suburban community south of Buffalo, New York.

Levinus Painter.



Donald Spitler, Superintendent of California Yearly Meeting, was awarded an honorary degree from Whittier College in June, his fourth such degree. He has been a member of the Whittier College Board since 1951. He is a member of the American Friends Board of Missions, the Five Years Meeting Executive Committee, the Board of Directors of the World Gospel Missions and the executive committees of the Southern and Northern Councils of Churches in California. Before becoming superintendent of California Yearly Meeting eight years ago, he served as a minister of various Friends Meetings for twenty-two years.

The Urge Toward Peace

(*Continued from page* 246)

40 years. No longer do we think of short cuts or of being safe only when we get rid of some dictator. Insofar as we can we feel a new sense of need to participate as concerned citizens in helping the functions of government to be used to develop a world understanding and fellowship. It is this that has prompted the Committee to call together each summer in recent years groups of younger diplomats and parliamentarians to discuss "National Interest and International Responsibility." Likewise periodic seminars of persons responsible for administering the affairs of our own government are arranged in an effort to help the forces of government to be used for peaceful purposes. Along with this development not only in the life of the Committee but shared widely among Friends and others, the interest in the international Society of Friends and the active participation in the life of the United Nations and of its specialized agencies have found a place as a growing interest of the Service Committee. When one senses the anxiety felt especially in the Asian world, lest the West plunge us all into chaos, and when one realizes that his own country emphasizes "positions of strength" and "massive retaliation" as we have done, he feels that there is a great deal to be done at home. If one attempted to evaluate the first 40 years of Service Committee life, it is likely that the most important contribution it has made is in providing opportunity for a great many individuals to participate in turning their energies into the "channels of Divine Love." And this applies not only to the hundreds of young people who have volunteered their services, but also to the thousands of women who have made garments for distribution, and other thuosands who have contributed money.

In all of these efforts Friends have felt not only that war cannot be the will of God but that peace *is* the will of God; and that through every avenue possible to us, we should seek to develop *His will*. And one can only say that even these feeble efforts have been richly rewarded. But the years ahead offer even more perplexing problems and, one believes, may see even more satisfying results.

Photo credit page 246: *Dave Myers*

BIRTHS

ATKINS—To Marion and Bonnie Nellis Atkins of Earlham, Iowa, a daughter, Gwendolyn Mae, on March 28.

BROWN—To Robert and Sarah Brown of Farmers Institute Friends Meeting, Indiana, a daughter, Barbara Jo, on July 8.

DAY—To Charles H. and Ellen Kathlyn Day of Des Moines, Iowa, a son, Christopher Hugh, on April 7.

KENDALL—To Joseph and Bernice Kendall of Kokomo, Indiana, a son, John Carter, on June 25.

LEEPER—To Lyle and Marie Stovehocker Leeper of Earlham, Iowa, a son, Ronnie Lyle, on April 14.

LOCK—To Louis and Shirley Lock of the Friends Africa Mission, Kaimosi, Kenya, East Africa, a son Stephen Lock, on June 18.

NICHOLSON—To James V. and Mary Ann L.Nicholson of Richmond, Virginia, a daughter, Elizabeth Lippincott, on June 29.

STILLIONS—To Sheldon and Jean Stillions of Farmers Institute Friends Meeting, Indiana, a daughter, Shelly Jean, on June 29.

VLASKAMP—To Joseph and Lynn Vlaskamp, a son, Jeffrey Lewis, on June 21, at Hartford, Connecticut.

MARRIAGES

ANDREWS-APPLEGATE — Patricia Applegate, daughter of Mr. and Mrs. Kenneth S. Applegate of Spiceland, Indiana, to Jack Edwin Andrews, son of John and Lelia Andrews of New Castle, on June 8, at Spiceland, Earl Prignitz officiating.

BROWN-NEWMAN — Naomi Newman to Norman Kent Brown at West Richmond Friends Meeting, Indiana, on June 8, Furnas Trueblood officiating.

CLARK-LANNERD — Mary Kathryn Lannered to Ivan Clark, at the Greensboro Methodist Church, Indiana, on June 27. They will be serving at the Friends Center at Hominy, Oklahoma.

ELLISON-HARTSOCK — Helen Hartsock to Charles Ellison of Harveysburg, Ohio, on June 25 at Chester Friends Meeting House, Ohio, Bertha V. S. White officiating.

FITCH-WILSON — Janice Wilson, daughter of Mr. and Mrs. Foster Wilson of Carthage, Indiana, to Tives Fitch, son of Mr. and Mrs. Uni Fitch of Carthage, Ind., at the Carthage Friends Meeting House, Robert A. Shockney officiating.

GOLD-BALL — Betty Ball to Franklin Gold on June 2 at the Friends parsonage at Carthage, Indiana, Robert A. Shockney officiating.

HELTZEL-VOGUS — Jane Ann Vogus, daughter of Russell and Mildred Vogus of Russiaville, to Robert Heltzel, on May 29.

KRAUSS-THOMAS — Freda Marie Thomas, daughter of Alva and Gertrude Thomas of Mooreland, Indiana, to Walter Lee Krauss, son of Mr. and Mrs. Carl Krauss of Salem, Ohio, on July 21, at the Gilead Friends Church in Mt. Gilead, Ohio. Alva Thomas officiated, assisted by Harry Marshall, brother-in-law of the groom, with the couple saying their own vows. The couple will live in Canton, Ohio, where Walter Krauss attends Malone College.

LINDLEY-SWIFT—Virginia Swift, daughter of Harold and Myra Swift of Plainfield, to Lloyd Lindley, son of Clyde and Catherine Lindley of Russiaville, on February 10, at Plainfield, Indiana, D. Aldean Pitts officiating.

PATTERSON-MICHENER — Miriam Michener, daughter of H. Paul and Margaret H. Michener of Acksworth, Iowa, to Robert Kenneth Patterson, son of Paul A. and Amelia Patterson of Cedar Rapids, Iowa, on June 29, at Ackworth Friends Church. Arthur S. Watson of William Penn College assisted by Arthur Eady officiating. The couple will live in Iowa City, where both attend the University.

DEATHS

ELLIS — Blanche Ellis, on June 30, at Kokomo, Indiana, aged eighty-seven. She was a faithful member of Union Street Friends Meeting for several years and was honorary mother of the Friendly Circle. Funeral services were held with Norman E. Young officiating.

GILBERT — H. Wilson Gilbert, on June 19, at the Henry County Hospital, New Castle, Indiana. The son of Abel and Lucinda Gilbert, he was born in the Hopewell neighborhood near Straughn, Indiana, October 25, 1874. He attended Spiceland Academy and Earlham College. In 1899 he married Bertha Wilson who died in 1955. He was a lifelong member of the Hopewell Friends Meeting and took an active part in the Meeting as long as his health permitted. He is survived by three children, Evelyn Stech of Germantown, Ohio; Mrs. Marvin Mills of Centerville, Indiana; and Chalmers Gilbert of Pittsburgh. Services were conducted by Emerson Cloyd. Burwell Cemetery.

HAWORTH — Sylvanus Haworth, on June 17, at Star, Idaho, aged ninety-two. Surviving are five sons, Ralph L. and Raymond W. of Star; Charles of Pittsburgh, Calif.; Cecil E. of High Point, N. C.; Richard A. of Chicago; two daughters, Mildred Maxwell of Earlham, Iowa, and Helen White of Wisconsin. Funeral services were held with Dorwin Smith officiating.

KIRBY — William Kirby, on July 14, at Whittier, California. He was born in Marshalltown, Iowa, in 1881. He served churches in Columbus and Alliance, O.; Des Moines, Iowa; and Huntington, Park, California; taught Bible College courses in Cleveland, Ohio, and Huntington Park; and conducted summer evangelistic meetings in many eastern camps. He was a former president of Pacific Bible College, and a Friends minister for fifty-six years. He and Alice Coope Kirby had moved from Elsinore, California, to Whittier several weeks before his death. Surviving are his wife; a son, William Paul Kirby of Van Nuys; a daughter, Esther Phillips of Marion, Indiana; one sister, Mrs. Howard Cope of Whittier; one brother, Edward Kirby of Fort Ord. Funeral services were held with Howard Cope officiating, assisted by Roy Ellis, A. Wilson, Tyler Coburn and Arnold Hodgin.

LEE—Manford Lee, a native of Russiaville, Indiana, on May 30. He is survived by a daughter, Josephine George, formerly of Russiaville. Funeral services were held at Russiaville with Mary Hiatt officiating.

LEWIS — Lucile Jones Lewis, on June 29, at Richmond, Indiana, aged sixty-seven. She was born October 24, 1899, the daughter of Albert R. and Emma Celeste Bond Jones. She attended Earlham College one year. She was the

great-great granddaughter of Jesse Bond, who once owned part of the land on which Earlham College is located and was a Friends minister of pioneer days in Wayne County. Lucile Lewis was the widow of Paul E. Lewis, a 1910 graduate of Earlham College. Having joined Friends when young, she was active in the Williamsburg, Indiana, Meeting for forty-five years. She had taught the young people's class for many years and for the three years prior to her illness she was the teacher of the young married people's class. She was an elder of the Meeting and had held several other offices. Surviving are two daughters, Deborah Lewis Dunn of Erie, Pa., and Dorothy Lewis of Williamsburg; one brother, Forrest B. Jones of Duarte, California; and one grandson. Funeral services were held in charge of Earl Prignitz of Spiceland, assisted by Edwin Hinshaw of Williamsburg. Burial was in the Lewis Family Cemetery on the Lewis Homestead farm at Williamsburg.

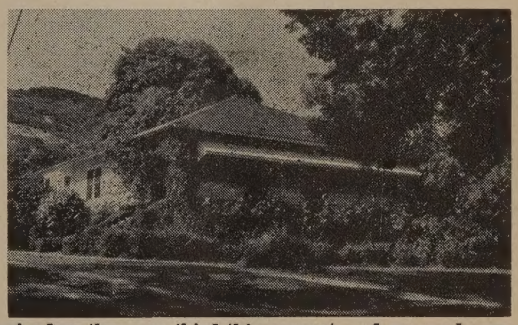
MOTT—Herbert J. Mott, on May 28, at the home of his son in Paonia, Colorado, just three days before his ninety-fourth birthday. He was born at Glenn Falls, New York, on May 31, 1863, the first child of Irving and Martha DeVoll Mott. With his parents, he moved at an early age to Virginia. In 1875 the family homesteaded near Red Cloud, Nebraska. He was later educated at Fort Edward Collegiate Institute in New York State. He was a birthright Friend and at nineteen years of age was recorded a minister at Glen Falls, N. Y. On the occasion of his recording, eight of the ministers with him on the facing seats were his close relatives from the Mott and DeVoll families. He entered into a partnership in a hotel and grist mill business in Nebraska but later decided to devote his life to the ministry. In 1889, while on a business trip to Dundy County, Nebraska, he was asked to preach in Benkelman, and began there evangelistic services followed by calls to other points, and, through the years, the establishing of Friends Meetings, Quarterly Meetings, a Friends Academy at Hiawatha, Nebraska, Nebraska Central College at Central City, and in 1908, Nebraska Yearly Meeting of Friends. By 1890, fourteen meetings had been established, but by 1898, because of the drought, only four remained. In 1899, Nebraska Central College was opened, and a Meeting House was built in Central City, with most of the carpenter work done by Herbert Mott. About ninety per cent of the early Friends in Nebraska became Friends by convincement and needed an organization to help them learn to assume their new responsibilities, so Herbert Mott with others organized the Nebraska Church and Educational Association. He also edited and published *The Nebraska Friend*, starting in 1898. In 1908 he incorporated the Friends Home Missionary Association, which in 1925 was liquidated, with its assets reinvested in Colorado Springs. Herbert Mott made his home in Colorado for the rest of his life. In 1890 he married Lillie Watkins, who was his co-worker in church and home until her death in 1944. In 1947 he married Fanny VanDruff, who survives. Five children survive: D. Wilfred Mott of Haddonfield, New Jersey, AraBelle I. Patrick of Fruita, Colorado; J. Evelyn Schutz of St. Libory and Central City, Nebraska; Horace G. Mott of Paonia, Colorado; and L. June Webb of Grand Island, Nebraska; also a sister, Mary Jane Archer of Hollywood, California; and a brother, Richard Mott of Toule, Washington.

SCALES—Anna Davis Scales, member of the New York Twentieth Street Meeting, on June 23, at the Cooley Dickinson Hospital, Northampton, Mass., following a long illness. She was born on August 25, 1872, in Acushnet, Mass., a daughter of the late Richard and Harriet Clapp Davis. After graduating from the local schools in Acushnet she went to the Moses Brown School in Providence, R. I., and then taught locally in the public schools for a few years. Later she was the church visitor for the Union Congregational Church in Boston. In 1909 she was married to Freeman M. Scales. Her married life was spent in Louisville, Ky.; Washington D. C.; Mt. Vernon, N. Y. and since 1950 in Amherst. Anna Scales was an active member of the Friends Meeting in Washington and of the Twentieth Street Meeting in New York, where she was an elder for a number of years. She was a birthright Friend, an ancestor having joined the Quakers at Barnstable, Mass., in 1657. Besides her husband, she is survived by two daughters, Mrs. Philip L. Gamble and Mrs. Paul B. Marshall, both of Amherst, and three grandchildren. Burial was in the Wildwood Cemetery, Amherst. Friends may make a contribution to the American Friends Service Committee, in her name, through the First National Bank of Amherst.

WHITTLESEY — Nathan Mills Whittlesey, on July 15, at Grass Valley, California. He was born August 15, 1891, to Robert Clark and Nora Hatch Whittlesey, from a family that had eighty-one ministers and eighty-one Yale graduates. He came to California in 1913 to attend the International Christian Education Convention and remained to marry and study at the Bible Institute. He was married June 9, 1915, at Pasadena, California, to Ruth Jean Taber. He graduated from Pilgrim College, Pasadena, and taught at Western Pilgrim College and Kingswood College, Tennesee. He served in two missions and three Friends churches. Surviving are Ruth Taber Whittlesey and four children: Taber Hart Whittlesey of Grass Valley, Faith Grose of Wapiti Mission, Alberta, Canada, Wellington Whittlesey of Penn College, and Nathan Jr. of Grass Valley; and ten grandchildren.

Will You Help Us

Honolulu Friends need your help. We have been encouraged in the purchase of suitable property for our growing needs as a Monthly Meeting and as a Center of Friends Activities We require $35,000 in all.



We have been able to raise less than one third this amount, and we need your assistance. Contributions however great or small may be sent to Doak C. Cox, Treasurer of Honolulu Monthly Meeting, 1929 Kakela Drive, Honolulu, Hawaii.

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ACADEMIC YEAR STARTS SEPTEMBER 30, 1957

GEORGE I. BLISS, Director, Thomas Rd., West Rindge, N. H.

LOCAL MEETING DIRECTORY

..., New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Mountain View Meeting. Unprogrammed meeting for worship 10:30 at 2026 S. Williams. Clerk, WE 4-8224.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends. 9640 Sorrento. S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (Unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Errol T. Elliott, Minister; Gene Lewis, Minister to Youth; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Lynn Massachusetts—Friends Center, 20 Phillips Ave., Off Lewis St. Meeting for Worship, Sunday 10:00 a.m. Tel. Ly 2-3379 or Ly 5-7826.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church. College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m., Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Oblong, Pawling, New York — Meeting For Worship each Sunday through September 1, 10 a. m.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:36 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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